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not by the bearers of the sword, but by the bearers of merchandise, who, while exchanging their wares, have found time, seven days in the week, to invite those who are not of the faith to accept the one God and his prophet. Of course, these men are labeled bigots and fanatics. But let us remember that while they were spreading their faith, the traders from Christian lands were spreading rum and disease among the backward races of the globe.

A reading of this book is bound to raise the question whether Christian missionaries would not profit enormously by a careful study of the spread of Islam.

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RECENT POPULAR DISCUSSIONS OF RELIGIOUS PROBLEMS

Apparently all the problems of apologetics are not yet solved, or if they have been solved to the satisfaction of the apologists, there is a large body of thoughtful people who are either unenlightened or else unconvinced. Readers who keep abreast of this literature recognize an undiminished activity in this field. It is not so much that old material is threshed over—although this is true—as that rapid advances in science and philosophy force the apologist to take account of these and to show their bearing on the fundamental realities of the Christian faith. The approach to this task may be along the line of science, or philosophy, or theology. Professor Simpson¹ has in mind those who find it difficult to reconcile the inherent spirituality of nature with some of the results of modern thought. All the topics treated occupy just now the focus of attention and interest—principles of biology, evolution, natural selection, variation, heredity, environment, and evolution as related to a directive factor, to creation, mentality, morality, evil, and immortality. Upon the matters which are purely scientific, one feels that he speaks with authentic knowledge. On the other hand, where he touches ethics or questions distinctively theological, if he appears to draw more upon others for his material, he is to be congratulated on the choice of those on whom he relies. The chapter on "The Influence of Science upon Religious Thought" is of special value; the same may be said of the two chapters on the principles of biology as describing the characteristics of living things. One who could take his view of miracles would be relieved of the general objections raised against

¹ *The Spiritual Interpretation of Nature*. By J. Y. Simpson. New York and London: Hodder & Stoughton, 1913. xv+383 pages. \$1.50 net.

them. Conditional immortality is suggested as the outcome of the ethical process of life.

In *The Philosophy of Faith*¹ such fundamental subjects are presented as truth, virtue, freedom, optimism, beauty, and highest good. Truth which reports itself in knowledge is resolved into what is generally accepted and obviously indispensable to everyone. Virtue is disinterested goodness which conduces to the greatest amount of general happiness—the final and efficient cause of the world's existence. Freedom is defined as the determinations of all volitions by one's own motives and preferences. From the text that "Beauty is the creator of the world" we have a profound and glowing presentation of the idea which is traced back to God, the source of all. The final essay treats of the reasons for our belief in God as the principle of unity in nature, the source of truth and beauty, and of the ideal good in personality. In these pages both Plato and Aristotle live again. The author outlines a philosophy of voluntary belief, critical and also constructive in the formation and development of convictions. He maintains that we have a right to assume that the world from first cause to last end is essentially congruous, that in the process of inquiry and conviction we verify this assumption not by pure reason but by experience in which beliefs are subservient to moral aims, and that in this task character is rightfully determinative.

Theology is always more dependent upon science than science is upon theology. The term "natural theology," which appeared to have been dissolved in apologetics or the philosophy of religion, has returned under the auspices of Dr. Newman Smyth who is convinced that in reaching a reasonable religious faith we cannot dispense with some theology of nature.² His material is all the ascertained facts of science; he seeks the meaning of things through every ascertained fact of nature. His method is to extend thought out into the unknown in the lines which have been already found valid in experience. Fundamental to this is the basis provided by physical science, general biology, and modern psychology. In the light of Christ as the final fact of nature we may interpret the psycho-physical preparation for his advent, the potentials of matter, life, animal intelligence, and humanity—the ideational energy immanent in personal beings—the secret of divinity at the heart of the

¹ *The Philosophy of Faith: An Enquiry*. By Bertram Brewster. New York: Longmans, Green & Co. 201 pages. \$1.20 net.

² *Constructive Natural Theology*. By Newman Smyth. New York: Scribner, 1913. ix+123 pages. \$1.00 net.

world. This issues in a scientific type of spiritual mindedness. The lectures are a sort of John the Baptist in anticipation of a larger work on personality as a fact in nature. While the material here treated is confessedly fragmentary, the fundamental thesis is valid, viz., that generally received working theories of science shall be provisionally recognized in theology. Professor Simpson's book noticed above illustrates the contention for which Dr. Smyth stands. His suggestion that students in preparation for the Christian ministry should include at least general biology in their training is well taken.

Leaving apologetics, we come to a fresh statement of Christian theology¹ intended primarily for classes in colleges, Young Men's Christian Associations, Sunday schools, and similar groups. The point of view is that of advanced scholarship and pragmatism. Two tests of faith are proposed—reasonableness, and tendency to make men righteous. Much is assumed, and many positions are simply stated with few or no reasons assigned, as would have to be the case in a book where but two hundred and twenty pages are allotted for the direct presentation. If the final proof of faith lies in its value, then it is enough to show that value. As long as the use of the book is restricted to those for whom it was written, it should prove helpful. Those who are for the first time asking what they may believe, or who are perplexed by the many voices with contradictory or incoherent messages, or who cannot be expected to make an extended study of the essential truth of historic Christianity, will find here a simple and intelligible answer to the need. Others who seek for a mature and adequate discussion of the questions involved will come upon many helpful suggestions, but will have to look elsewhere for the light they require.

Mr. de Bury² advocates a conception of worship which shall bring about a reunion of Christendom. He believes this may be secured by a revival of primitive Christianity, i.e., by one living and continuous act of communion in the present person of the living Savior. This involves faith or the submission of the understanding to Christ, conversion or surrender of the will to Christ, and worship, by which understanding and will, and even the guilt-laden bodily *substratum* of the self, are brought into communion with the person of the risen Christ. The

¹ *Christian Faith for Men of Today*. By E. A. Cook. Chicago: University of Chicago Press, 1913. xiii+260 pages. \$1.25 net.

² *The Mystical Personality of the Church*. A Study in the Original Realism of Christ's Religion. By Richard de Bury. London and New York: Longmans, Green & Co., 1913. xxiii+88 pages. 2s. 6d.

essential reality in Christ's life, death, and resurrection was worship or the rendering of the being of man to God. Since souls have a capacity for an interlocking relation with one another, when Christ's disciples render their lives to God in union with him, there is created a collective spiritual or "mystical" personality—the extension of Christ's personal life, in which his disciples share with him the eternal life. This is a study in realism; the meaning of the church's relation to Christ is translated into terms of substance, the meaning of the Christian life is gathered up into worship, and worship is conceived of as culminating in the Eucharist. The book will appeal to those who delight to find cryptic references in religious words, those who are trying to revive an outworn realism, and those who seek through liturgy to realize the Christian ideal. It is, however, becoming ever more clear that the unity of Christendom is to be reached, if at all, by the ethical path, that is, by social service.

Among the many recent books on immortality spanning the stretch from primitive faiths to theistic and Christian belief and even agnosticism, Mr. Haynes's vigorous and somewhat unconventional work deserves recognition.¹ He first offers a sketch of the soul in savage religions, largely based on Tylor and Crawley, the beliefs of Egypt, Greece, and Rome, Christian conceptions of immortality till the time of Kant, and philosophical and religious views of the nineteenth century. He then turns to science, psychical research, and spiritualism to ascertain their attitude toward this question, and closes with a discussion of the current arguments and ethical considerations by which the customary beliefs are supported. He confesses that he has himself lost belief and even hope of personal immortality. Arguments which have been long unquestioned, taken for granted, or presented with emotional fluency by preachers and religious writers are here sharply challenged for their credentials, and the sufficiency of one after another is placed in doubt. Many readers will feel that the author is unduly pessimistic, that he is unsympathetic and unnecessarily rough in handling cherished Christian convictions, and they will not accept all his criticism of the reasons for their faith, or his estimate of such writers as Wordsworth, Tennyson, and Browning concerning their advocacy of immortality. If, however, his readers are as frank as Mr. Haynes is, they will be forced to admit that, if belief in personal survival after death is to endure, unless they can adduce more cogent arguments than those on which they have

¹ *The Belief in Personal Immortality.* By E. S. P. Haynes. New York: Putnam, 1913. ix+184 pp. \$1.25.

been accustomed to rely, they will have to take refuge in something other than a rational basis for their faith. This is a live book and will provoke thought.

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RECENT SUGGESTIONS AS TO MODERN RELIGIOUS RECONSTRUCTION

It is becoming evident to an increasing number of thoughtful men in our day that modern civilization is facing a profound crisis. The religious ideas and the moral theories which for centuries have ruled men with almost axiomatic acceptance have begun to be subject to such serious questionings that they are losing their power; while as yet no strong spiritual interpretation corresponding to the modern demands of thought has come to take the place of the older sanctions. Three recent books are inspired by this general problem, and offer three different solutions. The first is devoted to the situation in the Lutheran church in Germany,¹ and asks what present-day theology ought to do to help solve the present confusing problem. The second is the utterance of a German philosopher,² who keenly feels the spiritual power of the older religious ideals, and who would fain make possible something similar in terms of our modern psychological thinking. The third program is put forth by an American,³ who is fluently conversant with the results of recent studies in the history of religion, and who portrays the problem of the present in terms of the conflict between two different "spirits"—the Aryan and the Semitic.

Professor Herrmann addresses himself to the crisis which is apparent in the Lutheran church in Germany, and which is felt more or less acutely in every Protestant country. That crisis is due to the tension brought about by a feeling of hostility between conservative evangelical faith and thoroughgoing scientific investigation. Herrmann feels that both sides in the controversy have real interests at stake. On the one hand,

¹ *Die mit der Theologie verknüpfte Not der evangelischen Kirche und ihre Ueberwindung.* Von Wilhelm Herrmann. Tübingen: Mohr, 1913. 44 pages. M. o. 50. (Religionsgeschichtliche Volksbücher. IV Reihe, 21 Heft.)

² *Ethics and Modern Thought: A Theory of Their Relations.* The Deems Lectures delivered in 1913 at New York University. By Rudolf Eucken. New York: Putnam, 1913. 127 pages. \$1.00.

³ *The Christian Reconstruction of Life.* By Charles Henry Dickinson. New York: Macmillan, 1913. ix+327 pages. \$1.50.